THE STUDENT

MANAGING EDITOR: SRI T. E. V. SARMA.

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The EDITOR sends

his

DEEPAVALI GREETINGS

To

All the Readers,

NEPHEWS

&

NIECES.

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2 - JUN 1955
MADRAS

STUDENTS & POLITICS.

The pupils of to-day are the citizens of tomorrow. It is but proper that they should be trained to discharge their duties as good citizens in a manner that will benefit the entire community. We have to consider whether school boys should be allowed to take part in Politics. I would say most emphatically NO. The primary work of a pupil is to learn. School pupils are not mature enough to understand all points of view and to come to a correct judgment. They may be allowed to read newspapers, to know the happenings in the world, but they must understand that everything that appears in print should not be taken as true. If subjects bearing on Politics are discussed in School Debating Societies, proper guidance should be given by the teacher.

My own experience is that boys, even as the majority of adults, are zealous of their rights but forget their responsibilities. They are ignorant of the fundamentals of Government but their minds are all full of its short-

comings. In the limited sphere of school management it is often seen that boys put forth fantastic claims and demands but are reluctant to fulfil their part satisfactorily. It is to be seen how the new Citizenship Scheme is going to help in disabusing the minds of the High School students of wrong notions and ideas. Many of our pupils are like the Glaukon of Athens anxious to take a lead in the administration of the city and yet not competent to manage the affairs of his own house. It is up to the Citizenship Teachers and the School and Class-leaders to remove a lot of queer notions that have entered into the minds of young school pupils.

Boys should not be allowed to take part in any agitation against the Government, not because they would get into trouble, but because their minds are in the process of development and cannot bear the strain of agitation. Now is their time to learn, now is their time to hear. Now is not their time to form judgments, now is not their time to express opinions. The thinking power of the pupils should not be suppressed but should be guided suitably by elders and teachers.

Boys should be allowed to know all points of view. But the great danger is communal hatred. Leaders of groups and parties abuse their opponents as part of their business, sometimes regardless of truth. Big folks understand it all, but boys are misled. They begin to hate their teachers who belong to communities other than their own. This will certainly lead to national disintegration if not properly checked. Teachers would do well to impress upon the boys the great truth :—We may differ in religion, we may differ in many other things, yet we must recognise the rights of others, we must realise that the well-being of our country lies in the spirit of good will and forbearance and in recognising all others as sons of the same soil. Pupils will do well to follow the noble example of the **Father of the Nation, Mahatma Gandhi.** He often said that when a solitary foreigner in an upcountry town or village feels at home with the local people then only we may be considered to be fit for maintaining the Independence obtained. When such a Gospel of Love is universally *preached and practised* by all our Leaders, then our boys may take part in politics, of course with proper guidance, and not till then.

EDITOR.

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DEEPAVALI OR DEVALI FESTIVAL.

BY SRI P. ANANTHASAMY, B. A., L. T.,

Deepavali is an ancient Hindu festival, observed by people of all classes, high and low, rich and poor. Like many a holy Hindu festival, it is invested with a halo of deep and enduring interest. It is strongly reminiscent of the worship of Lakshmi, the Goddess of wealth. Tradition associates it with the defeat and death of Narakasura who was the very personification of wickedness beneath whose crushing tyranny the earth sadly groaned. Like other Asuras of his ilk he gained a boon from God's matchless mercy and then began to insult Him. He defied His power, despised His grace, and began to destroy His children. The Hindu belief is that, when evil accumulates to gigantic proportions, the Almighty's wrath is kindled to a flame which consumes the whole lot of it in the twinkling of an eye. This belief is quite in keeping with the statement which Sri Krishna makes in the *Bhagavat Gita* about Divine Incarnations:—"As often as there is a decline of virtue, and an insurrection of vice and injustice in the world, I make myself evident in this world, from age to age for the preservation of the just, the destruction of the wicked, and the establishment of virtue." Every school-boy knows the story of how God incarnated as man-lion and rent the bowels of King Hiranya. Even so in the Avatar of Krishna, He rid the earth of the ruthless tyranny of Naraka. The practical importance of the ceremonial lies in the demonstration of the manner in which, in far off times the Hindus tried to solve two vital problems of human welfare ——the economic problem of supply and demand, and the sanitary problem of purifying their towns and villages by fumigation and thus preserving public health.

The traditional origin of the festival is full of significance. According to some, Narakasura was a fearful tyrant who dwelt in the country called Pragjyotisha, often identified with Assam. One day he carried off the ear-rings of Aditi, the mother of the gods. This roused the gods to fury who, at that instant, declared war upon him. But they were impotent against the invincible Asura. So they besought the aid of Sri Krishna. The gracious Lord defeated and destroyed the Asura and restored the ornaments to Aditi. This was on the day of New Moon in the month of Aswini. According to others, Naraka was a notorious kidnapper of girls. One day he abducted the daughter of Viswakarma the Chief Engineer of the gods. Not content with this, he began to outrage the modesty of maidens. At this the women of both the upper and lower worlds were enraged and they in a body, rushed to Maha Vishnu, the great Eternal one, and requested Him to intercede on their behalf. The Lord thereupon fought with Naraka, slew him, released all the women who were the victims of his lust and restored the sanctity of female honour. But when the last breath escaped his body, the Asura asked for a boon. That boon was that the day of his death might ever be commemorated as a day of feasting and rejoicing in the world. This was granted by the Lord and Naraka then breathed his last. Another story is that Naraka was the son of Indra, the Lord of the Heavenly Host. As such he was in sole charge of the garden of Heaven in which flowers of all kinds broke forth in all places and in all seasons. Of these flowers, *Parijatha* was the queen and it expanded its light and love-inspiring wings over all the rest. There was quite a rivalry between Satya-bhama and Rukmani for the possession of this flower. Sri Krishna whose consorts these divine nymphs were, went to Heaven and fought with Naraka to bring the *Parijatha* tree itself down to the earth below. It was in this battle that Naraka was vanquished—not by

Krishna direct but by his heroic consort Satyabhama who forced herself into her Lord's company at the field of battle and played her part so well that she earned a lasting name for heroic skill and trained military physique. The Deepavali is thus a festival in commemoration of Sri Krishna's decisive victory over Naraka.

A week prior to the Deepavali unmistakable signs of the approaching festival can be seen in every Hindu household. The houses are put in thorough order. All the members of the family gather together. Even the poorest of them make holiday. On the Deepavali day they go through various little observances. Every member of the household has an oil-bath early in the morning. This is believed to wash away all his sins as surely as a bath in the Ganges. After the oil bath, he puts on new clothes. This is followed by a light repast consisting of fruits and sweets of sevaral kinds. After this, the young and the old vie with each other in letting off crackers of various designs and sizes. A sumptuous breakfast comes on in the course of the day in the company of the whole body of one's relations, care being of course taken to see that one's dependents are equally fed.

Apart from these observances, there is one which calls for mention. All the houses are beautifully lighted up and it is this that accounts for the name of the festival. The whole spectacle is simply dazzling, to say the least of it. Nor is this all. The origin of the Deepavali illuminations is of deep interest and worth knowing. Long ago, there was a Raja. One day his astrologer told him that, on the Deepavali Amavasya day, a serpent would steal into his bedchamber at dead of night and sting him to death. To the Raja's enquiry as to how that danger was to be averted, he replied that the only means of doing so was that the Raja should order his subjects to illuminate their houses at night and that he should set a

lamp at his door and at the four corners of his bed, and sprinkle rice and sweets everywhere about the palace. He also told the Raja to instruct the Ranee to sing the praises of the serpent when he came. The clock struck twelve and in came the serpent. The latter was so delighted with the Ranee's devotional songs that he told her to ask for any boon. She quickly clutched at the offer and begged for her husband's life. The serpent who was none other than the agent of Yama promised to do what he could and then returned to his master, leaving the Ranee to keep watch and ward in the King's room. When the palm-leaf bundles relating to the Raja's destiny were unlocked before Yama, the Raja's age was marked by a zero, meaning that his sand had run out; but the good serpent adroitly inserted a seven before the cypher and made it seventy. Yama looked at the bundles and peremptorily ordered the serpent to take back the Raja's soul to earth. The serpent did so, when lo! the Raja rose up as if refreshed from sleep. To commemorate this happy event the Raja, it is said instituted the Deepavali and hence the illuminations we witness to-day on the Deepavali night.

The above observances have an inner meaning of vital importance. It will be seen that the function falls in a bad season of the year when people are liable to fall ill. On the principle of prevention being better than cure and even as a disinfecting measure in cases of the previous outbreak of diseases, our wise forefathers devised this splendid plan of every individual playing the part of a Municipal Sanitary Officer for his own house or residence and disinfecting every nook and corner of it and its surroundings unconsciously and at the bidding of religion with the sulphurous canopy of the let-off crackers which, to him, indicated the boom of guns on the battle-field where Sri Krishna covered himself with lasting glory.

I will now turn to the other aspect of the occasion, viz., the way in which it brings about an adjustment between demand and supply. How to square these two economic conditions or in other words how best to arrange matters so that raw products and manufactured articles may find ready purchasers and that willing purchasers may find the articles they want, has been a vexed question from the earliest times down to the present day. This problem pertains to the branch of study known as Political Economy which abounds both in theories and practical solutions contained in treatises almost beyond number. But though our Hindu thinkers did not style themselves political economists or try their hands at producing treatises, they had their own and simple practical expedients for solving the problem. The creation of *melas* or fairs at convenient spots and in connection with religious festivals was one of those expedients. The sort of articles most in demand in connection with the Dipavali festival are articles of clothing both plain and ornamental, scented and medicated oils, and perfumes. Every weaver in the land has been busy getting his stock of fabrics ready for the occasion, several months in advance. He has also been canvassing orders from the rich of his acquaintance, giving them the benefit of his suggestions as to the fittest make and pattern and carefully studying the popular tastes and fashions of the hour. A substantial crop of profit is his when the festival closes, the magnitude of the crop depending, of course, on the capital he has been able to invest. But there is room enough for both big firms and petty traders and even hawkers.

In North India, Deepavali is observed on a grander scale and style than in the south. There it marks the beginning of the New Year. It is a new-year festival there at which Lakshmi the Goddess of wealth, is invoked and worshipped. In a corner of the house a gold coin is placed

on a raised basement and flowers are largely collected and strewn over it by men, women and children. They pray for prosperity and the homage to the gold coin is believed to bring to the worshipper wealth and welfare. The account-books of the family are also brought out and worshipped. Fresh accounts are opened; outstandings collected; old accounts squared; and all transactions closed for a week. The Gujeratis and Marwaris have brought down with them this phase of the festival to the South, and it is a specially GALA day for all Hindus, except perhaps for those in Malabar. There it does not seem to have much more than a prosaic significance. No wonder too; for Malabar has too recently emerged from the costly enjoyments of the Onam—a typical West-Coast festival—to go in for another round of such enjoyments. Even there, however, the occasion is far from being altogether neglected and farther from being despised.

Altogether, on the Deepavali day, one seems to be in the land of the Lotus-eaters. But the next day hurries one back from the charm of poetry to the stern realities of the work-a-day world.

Everyman should follow his own religion. A Christian should follow Christianity, and a Mohammedan, Mohammedanism. For the Hindu the ancient path, the path of the Rishis is the best.

—SRI RAMAKRISHNA.

EDUCATION :— The education which does not help the common mass of people to equip themselves for the struggle for life, which does not bring out strength of character, a spirit of philanthropy and the courage of a lion —is it worth the name ? Real education is that which enables one to stand on his own legs.

— SWAMI VIVEKANANDA.

TRUE FRIENDS.

BY SRI V. R. M. CHETTIAR.

Gnanam and Dhanam were true friends, reading together in the same class in the same high school. They were friends from the first standard, one helping the other in the struggle for promotion. Gnanam was a rich laughing fool. He was a don't care idler who at once preferred the cricket bat to the text book. In the class, he would be chatting and snoring at lucid intervals. He was sure that his friend Dhanam could rescue him from the examination crisis. Dhanam, the hero of poverty, was almost a genius of bright beaming eyes, always trying to help the dullard. To Gnanam, Dhanam was an inevitable companion in the examination hall. But for Dhanam, Gnanam should have failed abominably in the lower classes, securing a grand zero in all the subjects. For the facility of copying, both chose the same subjects as their optionals. Some how, Dhanam led him on to the School Final ordeal. It was an extra-ordinary test where copying was totally forbidden. Copying was a risky game; condemned and disgraced, the heroic culprit would suddenly damage his own conduct and reputation. Anyhow Gnanan could not get on without it. One day he was musing: "True, copying is a bad job. How can I aviod copying? Dhanam is my best friend. He will help me even now. I would rather copy and pass than fail and bungle". It was a solemn resolve most devoutly made. Dhanam, who had been perpetually helped by Gnanam with coffee and school-fees, was bound to help him. That was a logic of necessity. Fortunately, their school final numbers were consecutive, Dhanam preceding Gnanam. They were conveniently and comfortably seated; Dhanam helped Gnanam enormously and Gnanam copied vigorously and artfully. Most of the question papers were answered. They were just answering

the History paper. There was a map question to sketch the course of the "Spanish Armada". It was a compulsory one. But Gnanam was ugly at drawing maps. So, he thought it better at the eleventh hour to take a neat tracing of Dhanam's map. He was doing that, skilfully and miraculously, ever dreading to be caught, challenging the vigil of the superintendents. But just before finishing, one alert superintendent suspected him and pulled him up by the ear aggressively. Gnanam was shivering and reeling with fear. He had even Dhanam's answer papers. Dhanam too was immediately suspected. The chief superintendent, the grand old tottering headmaster, the veteran champion of moral law, grew terribly indignant and punished them immediately, dismissing them together. True friends, disgraced alike, they were trotting along the road with drooping heads and drooping souls.

Dhanam ceased to smile from that moment. His life was chequered and his genius mutilated and disgraced. Gnanam, who was literally the very opposite, never shied at his misdemeanour. He was rich and could afford to laugh. Again he was rich and could maintain even the disappointed Dhanam. But Dhanam was a keen sufferer; his growing genius got smashed in the high school tragedy.

If you add a cipher to the number 1 it becomes 10 ; and if you add another cipher it becomes 100 ; and so on. God is number 1 while your name, fame and possessions are so many ciphers. If you seek God first the things of the world will gain in value tenfold and hundredfold, but if you forget God and seek the things of the world, they are as nought.

— SRI RAMAKRISHNA.

KAVADI

BY SRI K. P. PADMANABHAN TAMPY, B. A.

[**KAVADI** is one of the many ways in which the Hindu devotee worships the Deity and invokes His blessings. It is a popular form of offering to God. This form of worship which is most fascinating and spectacular, is common in South India where there are a large number of shrines consecrated to God Subrahmania, one of the many manifestations of the Hindu Deity. It is quite a common sight to see Pandarams, a section of the Saivites, going about from place to place with KAVADIS and soliciting alms.]

Kavadi Offering

Especially on Fridays pilgrims from far and near flock to the shrines dedicated to God Subrahmania. The devotees worship the Lord by taking *Kavadis* and going in procession round the temple. The devotee who has sworn to take a *Kavadi* has to undergo certain austerities such as fasting on the day preceding the ceremony. On the morning of the religious function of paying homage to the Lord by carrying the *Kavadi*, the devotee bathes at the temple tank, besmears his forehead and body liberally with sacred ash and sandal paste, clothes himself in saffron-coloured robes, puts on a scarlet conical cap and takes on his shoulder the *Kavadi*, an arch-like wooden structure covered with garlands of flowers, incense and peacock plumes and containing two pots

full of milk or rose water. The devotee puts on the dress of a Pandaram. The *Kavadi* is consecrated by priests before they lift it and place it on the shoulders of the devotee.

The Priests

Pandarams, a community among the Saivite Hindus, officiate as priests. They usually wear saffron coloured robes and always carry with them a long, thin cane with silver knobs at the two ends. They adorn their exposed chest with a number of garlands made of *rudrakshams* (sacred beads) both large and small. They wear a scarlet cap embellished with symbolic designs. Legend avers that in days of yore God Siva walked the earth in the guise of a Pandaram. On the basis of this the Pandarams contend that they have a right to solicit alms and officiate as priests when *Kavadis* are offered to God Subrahmania, whom the Puranas identify as the favourite son of God Siva.

A Remarkable Sight

The *Kavadi* is placed on the shoulders of the devotee amidst stentorian toned music. Flutes play, trumpets blare, drums beat, conches sound, gongs boom, bells ring, cymbals clank, devotees chant prayers in loud tones and the *bhajana* is in full swing. The air is thick with the fragrant smoke of varieties of incense burnt in honour of the Deity. The Pandarams and others who gather, clap their hands and sing *keerthans* in praise of God Subrahmania. The vocal and instrumental music of the *bhajana* is of such a vigorous and emotional type that the pious devotee becomes inspired by divine agency and in the pitch of religious fervour he dances in ecstasy. It is a thrilling sight to witness the devotee dancing with the *Kavadi* precariously perched on his shoulder.

A compact but colourful procession comprising the chief devotee who carries the *Kavadi*, the priests and other worshippers ascends the steps leading to the *sanctum sanctorum*. Here the *Kavadi* is lowered after offering prayers and performing special *poojas* to the Lord. The God is then anointed with the contents of the two vessels in the *Kavadi*. After this the devotee returns to his residence. The *Kavadi* is placed on the floor that has already been sanctified by the priests for the purpose. Again, special and elaborate *poojas* are conducted. During periods of illness or when persons want to achieve some desire they take a vow to offer to the Lord a *Kavadi* in the event of their recovery from disease or the fruition of their desire. The *Kavadi* is considered a remarkable offering to God which proves beneficial to the devotee.

Self Torture

Some of the worshippers go to the extent of inflicting upon themselves various kinds of self torture to please the God and obtain from Him the remission of their sins. These ascetics who carry *Kavadis* move about with long sharp pins and awe-inspiring hooks embedded in their flesh. Skewers pierce their mouths. They take a vow of silence. They do not experience any pain, for they become oblivious to all pain having gained the psychological condition of ecstasy. They thrust miniature silver *vels* (sharp trident believed to be used by God Subrahmania) right through their cheeks or across the lips thus closing the mouth.

Subrahmania, who is also known as Kumara and Skanda, is a God who instils awe in the hearts of his worshippers. He is held in supreme fear and veneration by all pious devotees and the keynote of worshipping him is undergoing *severe austerities. These devotees take food only*

once a day and they abstain from non-vegetarian food and intoxicants. They take a vow of strict celibacy. *Kavadi* is, indeed, a great ordeal for these ascetics. Some of these religious fanatics look impressive and awe inspiring with long and unkempt hair, pointed nails, lustrous eyes, lean body and an unearthly halo about their face. These devotees return to their normal life only after offering the *Kavadi* to the Lord.

Agni Kavadi

The more enthusiastic and daring among devotees worship God Subrahmania by taking *Agni Kavadis.* This offering is regarded as supremely sacred to the God. It is performed by walking through fire with the *Kavadi* over the shoulders. Almost fanatic religious fervour and overwhelming faith in the Lord give them courage to walk through the glowing fire. In a state of pure ecstasy, they do not burn their feet while striding across the red hot embers with the *Kavadi.* Popular belief supplemented by experience is that if the *Kavadi* is offered to the God in a spirit of true and absolute faith and in strict conformity with the principles governing such a holy offering, the devotees emerge out of the flames triumphant without burning their feet, and return home with greater faith in the Lord.

A man who can work for five days, or even for five minutes, without any selfish motive whatever, without thinking of future, of heaven, of punishment, or anything of the kind, has in him the capacity to become a powerful moral giant.

—SWAMI VIVEKANANDA.

THE BIRTH OF THE REPUBLIC.

26th January, 1950.

BY SRI K. VAIDYANATHAN, M.A., AUTHOR-CUM-TEACHER

1. Of Valmiki and Vyasa old,
Of Rama and Krishna bold,
Of Gandhi and Nehru great,
Of Freedom, won of late,
Sing, O Muse, the Goddess fair,
With words simple, good and rare.

2. Cursed Ravan carried Sita,
The pride of Beauty and of Rama,
Only to fall in battle fought
Fierce beyond word or thought;
And love rejoin'd with a smile
The Soul of Truth without guile.
O, service rendered by Hanuman
For righteous cause is super-human!
Famous among the heroic men
Were Vibhishan and Lakshman,
As both served the cause of Truth
From their childhood and in their youth.

3. The Pandavas and the Kauravas
Stood forth in battle, as the envious
Kauravas deprived the Pandavas
Of their kingdom and all that was.
So a battle huge and great
Was fought with skill and in state,
When Krishna appeard on the field
With Arjun to win and to shield.

The wicked foes raged and roared,
But all of them were mortally floor'd
Drowpadi's vow stood fulfill'd,
Crown'd with joy and glory fill'd.

4. India faced many a flood
Of foreign birth and foreign blood
When the Aryan mix'd with all
That roll'd to sweep or to fall.
India stood every test
With Divine zeal and zest.
The Muslim hordes that swept the plain
Of the Indus or the Ganges main;
The English traders, from afar,
That came to rule to make and mar,
With wide divergence, they left
India torn to shreds and cleft.
In mind and morals so distinct
From what they were; but now instinct
With new love of foreign life and dress
They ape the West and address
In foreign manner lacking hear t,
Adept in playing a dubious part.

5. At this juncture, there arose
A Mighty Soul that stood close
To iron will of Patel and Bose,
The latter he left, the former he chose,
Bose, frustrated, went to Nippon
To wrest India from Britain;
And the World-wide war swallowed all,
Both the crooked and the tall.

The Axis and the Allies
Did materialise
For the curse of the World
With their wild flags unfurl'd.
The living sphere was on fire
Mingl'd with smoke everywhere,
Topmost of all, India stood
Fighting the foe as no one could.
At last the battle was won
To the joy of every one.

6. India smiled with a new life
When peace stepped in, ending strife.
Gandhi, the Saint for all time,
Loved of all, of every clime,
With the banner of Ahimsa
India's freedom come, he saw
Ascending the throne of Love
And raising Truth to move
The hearts of men, steep'd in self,
And make them shun power and pelf.
The saddest thing that smote her was
Gandhi's murder without cause.
The light was out, the darkness fell
When men did weep and brutes did yell;
The World did sigh for many a day
And none did know what to say.

7. But Gandhi lived to see his vow
Fulfill'd with the might of Love
On the midnight of August Fifteen,
Nineteen Forty Seven, as seen

By myriads of eyes in New Delhi
With shouts of joy for India free.

8. Soon, Jawahar and Patel
Began to spin India's tale
When every State did come close
And merg'd in the Union as they chose.
Like the petals of a lotus
India smiles in Divine afflatus!
And now, Jawahar, after his tour
Round America and England poor,
Declared the day of complete Freedom,
Heralded by the Heavenly Kingdom,
For the **Birth of the Republic** on Twenty Sixth
Of January, Nineteen Fifty, in joy and mirth.
The greatest event that marks the day
Is the beginning of the Peoples' sway.
To know the Voice and Will of Common man
India chose Rajen Babu as her foremost man.
Rajaji, with broad smile and sun-lit face,
Beckons to Rajen Babu to take his place.

9. Let bells resound from every place;
Let songs be sung with illumin'd face;
May God shower His Gifts from High;
May all rejoice with joyous cry
Over the dawn of Golden Age
To be enshrin'd in immortal page.
May Poets and Historians come forward
And lead Mother India soon Godward,
So that, men may become full Divine
Truth may rule and Love may shine.

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SILVER JUBILEE CELEBRATIONS OF BALKAN-JI-BARI, BOMBAY.

WITH ACKNOWLEDGMENTS TO THE HINDU, MADRAS.

[NOTE:—The entire matter published hereunder is culled from a report appearing in THE HINDU of Madras. The report is about the SILVER JUBILEE CELEBRATIONS of the BALKAN-JI-BARI, an association which has been rendering useful service to the cause of children in Bombay and other places. The report refers to the Silver Jubilee Celebrations when our Prime Minister addressed thousands of children in Bombay on 5—11—50 at the Azad Maidan—EDITOR.]

Reception at Aerodrome to OUR PRIME MINISTER.

Pandit Jawaharlal Nehru, Prime Minister of India, arrived in Bombay on 5—11—50 by a special plane from Delhi on a two-day visit.

Pandit Nehru was received by Mr. B. G. Kher, Chief Minister, Bombay, Lady Rama Rau and other Balkan-ji-Bari workers and a group of children.

The plane touched the aerodrome exactly at 11 o'clock. A large gathering was present at the aerodrome.

Mr. B. G. Kher introduced the Prime Minister to all the Ministers and officials present. One of the children belonging to Balkan-ji-Bari garlanded him. The children greeted him, shouting "Jai Hind"

Nehru Watches Procession of Children.

Thousands of children thronged the two-mile square Azad Maidan in Bombay on the evening of Sunday the 5th instant to hear Prime Minister Nehru talk to them. Earlier, they had passed him as they came in a mile-long procession from the Chowpatty seaface.

The children's caravan took some two hours before it reached the grounds. Chubby-faced toddlers too young to keep pace with their grown-ups were hoisted over and packed

into a hundred trucks and buses. This motorised column formed the advance guard of those that came on tricycles and on foot.

Pandit Nehru stood with the crowd on the roadside as the caravan passed, some children piping their tiny pipes and bugles.

Among the children he saw some dressed as generals of the army and marshals of the air force. Some were just soldiers. They carried toy guns and unsheathed swords. There were others who had turned out as maharajas and court people of yore. There were yet some in the sandy garb of sadhus and sanyasis.

As they passed the Prime Minister, they tried to goose-step in salute.

Pandit Nehru surprised the children by arriving at the Maidan half an hour ahead of schedule, when neither the President of the Balkan-ji-Bari, Mr. B. G. Kher, nor other members of the Reception Committee had arrived. The Prime Minister was repeatedly cheered by the children who surged forward and broke all cordons. He got down from the *dais*, joined the children, and climbed a ten-foot barricade post with great agility to have a full view of the gathering. He later climbed up a ladder to a 20 foot platform, erected for a newsreel camera, to the great amusement of the 20,000 assembled children.

Aim of Balkan-ji-Bari.

Sri B. G. Kher, Chief Minister of Bombay, who is the President of Balkan-ji-Bari, welcoming Jawaharlal Nehru, paid a tribute to the Prime Minister for having kept alive "a child-like flame of enthusiasm and spontaneity."

Mr. Kher said: "Your presence here signifies the fact that both you and the Government of India are interested in

the development of this movement and that, if we are able to render useful service to the cause of children through this Association, your patronage will not be lacking."

Balkan-ji-Bari, Mr. Kher added, was established 25 years ago, with the object of bringing cheer and joy into the life of children, its motto being, "Education and entertainment."

"The object behind the organisation of this movement, Mr. Kher said, "is not only to bring much-needed happiness into the life of these children, but also to make them realise that they are all members of a great brotherhood which transcends all differences of caste, creed, colour and social and economic status."

"All those who have been associated with the study of the child's mind realise that the child in his earliest years, has no racial or social or religious prejudices. In fact, he does not even distinguish between animate and inanimate objects. It is usually the uncongenial atmosphere and environment of adult life which gradually imposes these unnatural prejudices on his mind and spoils the refreshing innocence and humaneness of his outlook."

Mr. Kher described the organisation as a contribution to the building up of a united and peaceful nation in this "great land of ours."

ADVICE TO CHILDREN

BY THE HON'BLE PANDIT JAWAHARLAL NEHRU, PRIME MINISTER OF INDIA.

Pandit Nehru asked the children to remember that theirs was a great country with a rich culture and each one of them would have to play a special role in making it strong and united. "Each one of you should think that you are a little piece of your motherland just like the great mountains, rivers and the plains. If any little piece goes rotten the whole structure will be affected and will ultimately be ruined."

In a "heart-to-heart" talk with the children Pandit Nehru said they should emulate their great leaders. "All the great heroes started their lives as children. **Mahatma Gandhi, the Father of the Indian Nation,** was also a child at one time as you are to-day. His life has been the history of the growth of a nation. What a history he created! The world to-day is reading the story of his life, the history of the life of a Son of India which is actually the history of present-day India.

"You, boys and girls, read several stories, epic, mythological, historical, and acquaint yourselves with the deeds of great men. Experience has been that you all forget what you read as you grow. It should not be so. You should study, understand and remember what you read. During the days of childhood, one studies not only about the evolution of the animal kingdom, but also the evolution of the earth from its very primitive stages. The aims and objects of history must be to throw some light on the problem of good and evil as it affected the lives of men for thousands of years. Of what value is history to a man except it helps one as a guide to construct one's own life individually and nationally? The life of a man on the earth is the unfolding of his individual history. If you have done anything outstanding—if what you have done is for the good of the world—you will be acclaimed as a hero and remembered for ages. Mahatma Gandhi's life is a shining example to you".

Unity of India.

Pandit Nehru then referred to the history and geography of India. "India is indescribably a beautiful country. I would like to take you on the wings of imagination through the lovely valleys of Kashmir, the snow-clad tops of the Himalayas, and of the Punjab, Delhi, Bombay, Madras,

Malabar, Bengal, Bihar and Uttar Pradesh. From Kashmir. to Cape Comorin, there is a continuous pageant of changes in climate, customs, languages, manners, dress, food, etc. In spite of all these diversities, one fact stands out clear, that is, India is one united nation. Children should not identify themseles with the particular province or area, they are born. The whole of India is theirs."

Pandit Nehru repeated, "We are one nation. We are bound to one another by ancient cultural ties, the bonds of love. In spite of all linguistic and local differences, we have one common culture. We are bound together on account of the common history which runs for thousands of years. The unity of India is due not only to historical, but also geographical reasons."

Pandit Nehru said: "Our ancient culture never taught us to differentiate between man and man. Famous kings who reigned in our country and other great reformers spread the meassage of unity and love. The Buddha, a son of our soil, lit the torch of knowledge 2,500 years ago and carried it to all corners not only of this country, but of half the world. Likewise the story of Mahatma Gandhi will be read by future generations for centuries to come.. You should learn about these men, imbibe and practise their teachings, and emulate their way of life."

The Prime Minister referred to the historical monuments of India, the Asoka pillars, her magnificent temples, great religious cultures, and the Taj Mahal at Agra, which signified important events and occasions and also men. He urged the children that they must also make their own contribution by working hard for the good of the nation and humanity and set up more great monuments in India.

"By your own deeds, make a story of your own life People will read it if it is good. India is one common bond. We should have one national language and one national costume. We are shouting *Bharatmata-ki-jai.* What is the meaning of this slogan? What is this India? Is it just a piece of land? By India we mean a nation of people with a common heritage, common culture, hopes and aspirations. India contains the monuments of our past and the hopes of our future. The pages of Indian History are full of great and noble men whom you should emulate". He concluded, "Remember the pursuit of personal gain is not a worthwhile ambition".

Pandit Nehru was cheered again as he resumed his seat.

Prime Minister's Advice to Balkan-ji-Bari Workers.

Pandit Jawaharlal Nehru, in the course of his address to Balkan-ji-Bari workers on the morning of 6—11—50 said :—

The main object of the Balkan-ji-Bari should be to train the child to become a good citizen of a country. Mere democracy could not work if there were no men at the top to conduct the affairs of the country. The younger generation was the hope of a country. The child should be trained from the very beginning. Recently when Sardar Vallabhbhai Patel paid a visit to Hyderabad, the students demanded a holiday in honour of the visit of the big man. They then went further and demanded that all the failed students in the examination should be promoted to the higher class in honour of the Sardar's visit to Hyderabad State. This was rank indiscipline, Pandit Nehru said. Unity of heart and building of character referred to in the resolutions of to-day's conference sounded too big, if there was no discipline among the youngsters. Real education was training of the young mind in self-reliance, he said.

Addressing social workers and educationists Pandit Nehru said: "Do not impose on children high ideals, nor should you expect from them purity of heart when they are so young in mind. What is wanted at present is to train them to be self-reliant and to face the realities of life, as they grow up."

The Prime Minister said he disliked the idea of paying too much attention to children and doting on them. "*Children should not be kept always in bondage of love and affection, but should be trained to become rough and tough. Then only they will face the ups and downs of life, when they grow up.*"

Value of Discipline.

Referring to what he called "growing indiscipline and irresponsibility" among students, particularly in the North, Pandit Nehru said some students took the law in their own hands on the slightest provocation. They sometimes caused riots and purposeless strikes and forced the authorities to concede their demands, good or bad. This indicated something was wrong with the present set-up of education. "If modern education tends to make students irresponsible and rebellious, then woe unto us", he said.

"*If students want to go their own way while they learn, then I am prepared to scrap all Universities and colleges,* which would then serve no purpose. Let them run their own Universities and conduct them as they like". Pandit Nehru said.

Pandit Nehru asked social workers to visualise a picture of to-morrow's India and said: "The little ones whom we train to-day are that picture. If we want our country to become a first rate nation, we must have first rate men at the helm and in all walks of life. We must develop these young

minds on right lines so that they may be conscious of their responsibilities to the country and to society, without which no nation can progress.

"We must teach our children not to be ashamed of their mistakes. As we notice the defects of foreigners, so do foreigners find our defects and we must try to rectify our faults. This spirit should be imbibed in children right from now."

The Prime Minister advised the workers of the organisation not to seek Governmental help in carrying out its activities. The organisation might have Ministers on its committee, but Government as such should not be associated with its activities. "Governments work in their own strange way. Sometimes your requests might go from department to department and might get lost in this process. Do you want your valuable work to be stuck up in this manner?"

Children, Pandit Nehru continued, should be made to run the organisation themselves. They must understand its difficulties and make efforts to overcome them, though of course, they must be helped by adults from "behind the scenes".

—With Acknowledgments to The HINDU, Madras.

However much their systems of philosophy and religion may differ, all mankind stand in reverence and awe before the man who is ready to sacrifice himself for others.

— SWAMI VIVEKANANDA

S. S. L. C. EXAMINATION, MARCH 1951.

Model Questions And Answers.

by Sri R. C. Mudaliar, B.A., L.T., Shiyali

I Answer the following, each in a paragraph of about 60 words :—

(a.) What does Tagore's 'Gitanjali' teach us ?

Tagore emphasizes the idea that only in temples we can find God. Mere prayers, rituals and offerings also do not enable anyone to realise God. Meditation with shut eyes cannot free any one from the sore trials of the world. For, the troublesome world is the creation of God and He lives with the teeming millions of the toiling and the moiling, through thick and thin. Hence it is wrong on our part to get rid of the sufferings of this earth. So it is our bounden duty to develop fellow feeling. That love alone can make us understand God and Godhood.

(b) Explain the moral lesson conveyed by the poem "The Toys"?

The author draws a moral lesson from his own experience. He has beaten his boy severely for disobedience. But that boy, finding comfort in his simple playthings, has slept with wet eyes. The father has noticed the lad and has been overcome with pity. He has regretted for his punishment. Just like that, God, the Father of all fathers, feels, of course, mercy towards human beings who commit sins only out of their childish ignorance and innocence. Hence, sinners are sure to be forgiven by God, the embodiment of love and sympathy.

(c) Compare the poem "Up-hill" with that of "Say not, the srtuggle not availeth".

C. G. Rossetti compares life in this earth as that of an uphill journey, lasting from birth to death. Life is indeed a sore trial for every individual. Yet, we act like heroes and fulfil our mission and then seek eternal rest. A. H. Clough also views the world as a battlefield where everyone has to strive hard to root out evils and temptations. Failures may

stare us but no one should despair. Irrespective of victories or defeats, all ought to be up and doing till the end. Then only the human progress will not suffer. Our purpose also will be crowned with success.

(d) State the central idea of the poem; " The Scholar ".

Robert Southey finds pleasure to be in his library so that he can enjoy the books written by famous dead authors. He considers those as his never-failing friends. He shares the joys and sorrows of the authors when he reads and also feels one with them. Many lessons have been learnt from them and so he feels that he has become wiser and better. He hopes that his books also will be found worthy of being read by future admirers of literature.

(e) Describe the noble impulse of Yussouf.

In spite of knowing that the stranger was a criminal, Yussouf, the good Sheik, entertained him most hospitably for the night. Before daybreak, he provided the stranger with gold and the swiftest horse and commanded him to flee away lest he should be captured by his enemies. More than all, he forgave that very same Ibrahim who had murdered his own firstborn child and who owned up his crime out of repentance. At that moment also, the noble impulse of Yussouf made him offer thrice the gold to Ibrahim and ask him to ride away never to return so that his one black thought about the murder of his child might be removed and his mind would become peaceful.

(f) The services of Ariel to Prospero.

Thanks to Prospero's magical powers, Ariel, the chief and his Companion's fairies, were set free from imprisonment by a wicked witch. Ariel served Prospero in all ways. It was he who caused Antonio's party separated and landed safely on the island. By his strange shapes, cries, and clever tricks, Antonio and party were brought to repentance. He played a fun of spreading a dinner table and remove it at once. He brought Miranda and Ferdinand to meet each other and love at first sight. He helped for the return journey of Prospero.

(g) What is, according to Blake, the Divine Image and how? (60 Words)

The Divine Image is nothing but the human being. For, as a son of God, everyone understands mercy, pity, peace and love, the cardinal virtues of not only God but also man. Only on account of these, man prays to God to relieve him from distress and to grant him the good qualities. These qualities will make all love one another, whatever their race or religion be. Thus the divinity in man induces him to love both human beings and God.

:O:

LAUGH AND GROW FAT.

Each time you laugh you add a day
On to your life, so people say;
If that be true just read this page,
And reach a hundred years of age!

* * * *

1. Parent: My son has many original ideas, has he not?

Teacher: " Yes, especially in spelling"

2. 'Now' said the school inspector, 'give me definition of space' Govind stood up flustered and red. 'Please sir' he stammered 'space is where there is nothing.' I—I can't explain it exactly, but I have it in my head all right, sir!

3. Parent: " Doctor, how can I ever repay you for your kindness to me?"

Doctor: By Cheque, Money-Order or Cash.

4. A small boy found the following sentence in his grammar examination.

" The horse and the cow is in the field" He was told to correct it and to give his reason for the correction., He wrote " The cow and horse is in the field" (*Reason*) Ladies should always come first.

5. Teacher: 'surely you know what the word mirror' means, Somu. After you have washed, what do you look at to see if your face is clean.

Somu: The towel sir.

NEWS & NOTES OF INTEREST.

Excursion Tour of Shiyali Students.

Sri R. C. Mudaliar, B A., L.T., of S. M. High School, Sirkali organised and led an Excursion of the students of that institution during Dasara. 120 pupils participated and they visited Tiruvannamalai, Bangalore, Sivasamudram, Mysore, Seringapatam and Oorgaum. They visited Sri Ramanasramam at Tiruvannamalai, and the Palace, Lalbagh, Cubbon Park, Museum, Institute of Science etc,. at Bangalore. At Sivasamudram they saw the Waterfalls and the big Electric Station. At Mysore the places visited were: the Palace, Durbar, Zoo, Chamundeswari Hill, Krishnarajasagar Dam, Brindavan etc., and at Seringapatam all important historical places. Finally at Oorgaum the party visited the Kolar Gold Fields. The excursion lasted for over a week. The pupils enjoyed the tour and were much benefited.

Value of Disciplined Living.

Sir M. Visvesvaraya our great and famous statesman who is called the Grand Old Man of Mysore on his birthday recently said that while entering his 90th year, he was in fair health, and that his infirmities were few. He could read without glasses, walk two or three miles every day without effort, and was not overtaken by senility. Life was a struggle, he said. But they had the strength in them to surmount all stumbling blocks.

Children's Gifts to Nehru.

Prime Minister, Jawaharlal Nehru's gifts of baby elephants to American and Japanese children have been symbolically made good.

On 5—11—50 at Bombay when he visited the Balkan-Ji-Bari exhibition—"Swapna Desh" (Dreamland)—a group of children came jostling and presented him a one-foot high stuffed elephant.

The Prime Minister told the children he was very much taken up with their gifts and affection. This was the signal for more gifts.

Students' excursion to Mahabalipuram.

A batch of 22 students of St Ann's High School, under the leadership of Mr. Stanislaus, Physical Instructor, went on a cycle tour to Mahabalipuram, and visited the rock cut temples there on 10—11—50.

Dutch hockey tour to India.

The Royal Dutch Hockey Federation is giving serious consideration to the invitation for a Dutch hockey team to make a six-week tour of India.

Should the tour take place, the dates of the matches would be fixed for the period between Nov. 1951 and Jan. 1952. Three tests would be played. The Dutch federation would pay the travelling expenses to India but in India the players would be the guests of the Indian Hockey Federation.